

SPRING 1960

# HUMANIST WORLD DIGEST



THE INTERNATIONAL JOURNAL  
OF RELIGIOUS HUMANISM

THE ARTS OF  
REASON AND CRITICISM

JOHN R. PLATT, University of Chicago

PEACE: IT COULD BE WONDERFUL

STUART CHASE

GREAT BOOKS OF THE  
MODERN WORLD - Initial Selections

MASON ROSE

Editor . . . E. O. CORSON

VOL. 32

no 2  
2

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# WHAT IS RELIGIOUS HUMANISM?

The religious Humanist feels that religion without a natural scientific basis is either myth or superstition. Conversely, science without a moral basis is incomplete and non-humanistic. We hold that it is the function of science to seek the truth, and the function of religion to affirm and supplement it.

The religious Humanist is consecrated to seeking personal and social values with which to govern life. We hold that the ultimate goal of religion should be the creation of the brotherhood of man under

a world order that to every human being provides equal opportunity, personal freedom and universal justice.

We seek to present Humanism as scientific and religious philosophy which neither denies nor subscribes to any particular faith. Yet we feel that it provides a common faith which all people can use to rise above the barriers of the sectarian beliefs that now divide them. In behalf of this common faith, we emphasize cooperation with, rather than opposition to the traditional religions in an effort towards the unification of mankind.

## THE HUMANIST WORLD DIGEST

Editor:

E. O. CORSON

Associate Editors:

EUGENE KREYES, MASON ROSE, HAROLD SCOTT

Science Editor:

D. M. MORANDINI

Social Science Editor:

BRADFORD SHANK

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## EDITORIAL



The approval of the new format of our Humanist World Digest has been well received. We also received an excellent return from the questionnaire, indicating the consensus of opinion expressed therein was unanimous. To those of our readers who offered additional aid in supporting the ideals and purposes of the Digest our appreciation, and we will do our part to make it serve your needs.

Now another subject that concerns each of us regardless of whether we are 65 or not. It is the Forand Bill, which provides medical care of the aged from small contributions to Social Security by the worker and employer. The Forand Bill has the full support of organized labor, the 40 million body of the National Council of Churches of Christ and numerous other groups.

Although President Eisenhower has had federal medical service since he entered West Point, he appears to be opposed to the aged having similar care. Even though they wish to pay for it by Social Security contributions, his support is lukewarm.

Recently the author of the bill, Representative Arnie Forand, told Secretary Fleming that the alternate program which the Eisenhower Administration favors is really a subsidy for private insurance people. Mr. Fleming, it is said, agreed with Representative Forand's conclusion.

Thousands of persons 65 and over, cannot afford either medical care or medications. They are sick and suffering. Please write your Congressional Representatives to take the Forand Bill out of Committee to the floor of Congress where it is indicated there is support to pass it.

The situation in South Africa is another serious matter that concerns the whole world. Peaceful demonstrators have been shot down. The whites have taken bull whips and clubs, according to press and radio reports, to an entire community of people to beat them into submission. These fantastic methods carry us back into the dark ages when the rack and screw and other means of torture were ways of gaining converts.

The whites in South Africa must face what America faced when we fought the Civil War, namely, that all people of the world have the same human rights, regardless of color. South African whites must face what we are only now facing, namely, color should not make any person a second class citizen.

The world can no longer afford displaced minorities. All people must learn to live together peacefully in their communities, their states and their nations, and the world community of nations. Cultural, educational and economic security with appropriate population control must be established for and by all people of all nations, all cooperating with each other for the common good.

# THE ARTS OF REASON AND CRITICISM

JOHN R. PLATT

Science no longer needs to be explained just to laymen and citizens and children; it now needs to be explained to statesmen and philosophers.

What shall we give these audiences? Everyone has his own recipe, but I am sure we are all agreed that quiz-show facts are not enough. Perhaps the American public knows more facts that are almost right than any other public in the world. But even if the facts are right, the public needs something larger if it is to understand what science is all about.

What I want to pick out and discuss here are particular qualities of basic science — not of technology, but of basic science — that I think a citizen in a scientific society should be shown over and over until he begins to feel them for himself. One quality I have in mind is the excitement of science; another is the incompleteness of science.

To say that basic science is exciting may sound like a contradiction. We are used to the really spectacular excitements of the engineers with their radar and rockets, and the life-and-death excitements of the doctors — the biological engineers — with their white coats. By contrast, the intellectual excitement of a man sitting over a microscope in a university basement, tracking down a clue, may seem pretty tame. But I would remind you that there are intellectual excitements that are not tame at all and that we remember all our lives. One is the thrill of following out a chain of reasoning.

Intellectual thrills in science are not something distant or alien, but something closely continuous with our everyday thinking. It is true that science is complex. This is because

so many men have been building it up for so long. Nevertheless, every individual step in it is a little inference as simple as looking out at the weather and deciding whether or not to take a raincoat. When we look at a celebrated rocket engineer like Wernher von Braun, we see a man running a big complex organization and dealing with incredible horsepower. But when we look at a fundamental scientist like James Van Allen, the university professor whose tiny satellite equipment detected the radiation belts around the Earth, what we see is essentially a man stepping to the door of his planet to see how the temperature is outside.

What is essential in any science story is the little chains of everyday inference — the reasoning. It may surprise many people to know that the chain of new scientific reasoning in a whole research study is frequently less complex than an everyday business decision or a crossword puzzle or a game of chess. It would have a salutary effect on our attitudes if for twenty-four hours we could cross out the words "science" and "scientist" wherever they appear, and put in their place the words "man reasoning." Even in the mathematical sciences, like physics, it is the reasoning that comes first, the equations second; and the equations will not save the theory if the reasoning is wrong. It cannot be said too often that science is not mathematics, but reasoning; not equipment, but inquiry.

The master at demonstrating reasoning to a mass audience was Conan Doyle. It would not be far wrong to think of every science story as his kind of story, with its puzzles and its suspense, its false leads and frayed tempers, and its brilliant Sherlock Holmeses and its half-brilliant Inspector Lestrades and its admiring Doctor Watsons. It is interesting to remember that Galileo used a very similar group of characters to explain his



theories.

All science has gaps in it. The most familiar are the inevitable small gaps, the data that one could still go on taking, the unexamined minor assumptions or the unresolved questions. Most of these do not bother us, because we realize that a scientific age is an age of tentative conclusions and working rules that may well have to be changed later. Yet it is important for us to emphasize this incompleteness, especially to the young, because they have hopes and aspirations and they want an open-ended story, with something left for them to do when they finally take our places.

What is not so often realized is that science is incomplete in more serious ways, with gaps that scientists themselves, tied to their own narrow specialties, hardly realize the existence of. In some ways, for all its diversity, science is narrower now than it has ever been before. Few of the men who work on photosynthesis know anything about physics; few of the men who work on nervous tissue know any organic chemistry; few of the men who work on the brain have any understanding of the mind. There are exceptions. An Enrico Fermi or Edward Teller or Harold Urey can work on stars or nuclei or molecules, just as his fancy strikes him. A John von Neumann can work on quantum mechanics as well as the theory of games. A Perry Bridgman can work on solids as well as logic. But for every such man, there are hundreds who spend their lives repeating the kind of experiments they did for their Doctor's degree.

Even the intellectual leaders are

blind to some fields. For over a century, some of the greatest physicists, Young and Maxwell and Helmholtz and Schrodinger, thought it of the greatest importance to study human visual perception. Today, I daresay not one of the twenty leading physicists in this country would have even a casual interest in this subject. Likewise, interest in the philosophy of physics has dropped almost to zero among the bright young men; yet this field may simply be waiting for a new Ernst Mach who will stir it up and pave the way for another revolution like relativity. And we have all noticed such blind spots in the more technical fields, where it has suddenly been discovered, for instance, how badly everyone has been neglecting oceanography, an area perhaps of central importance for our future food and resources.

I think these gaps cry out for reviewers and critics broadly trained and broadly read, who are competent to see what the neglected areas are and to encourage the young to go into them. A balanced and vigorous science requires a balanced and vigorous criticism. Science, like war, is too important to be left to the scientists. Intelligent outside evaluation is good for a department, it is good for a university, and it would be good for science itself. The completeness of science is a challenge to great criticism.

*University of Chicago physics Prof. John R. Platt first put these ideas to a Thomas Alva Edison Foundation science symposium.*

*Reprinted through courtesy of  
Saturday Review.*

# PEACE, IT COULD BE WONDERFUL!

STUART CHASE

Planning has been defined as "intelligent cooperation with the inevitable." A secure disarmament agreement by 1962, say, or 1965, may not be inevitable, but unless an agreement comes along in due course, a nuclear war is probably inevitable. The technological imperative has us over a barrel; either a warless world or no world at all.

As an end in itself, planning is meaningless. One must always ask: **PLANNING FOR WHAT?** President Franklin D. Roosevelt, in the famous "hundred days" of 1933, developed some striking plans to restore confidence and prosperity. In 1941, the Pentagon developed plans to win a war against Germany and Japan, and the War Production Board followed with large-scale plans to shift American industry from butter to guns. The plan we now need is the reverse: how to shift from bombs to butter. It is equally important and somewhat less complicated. What must be done to get ready for the day when peace breaks out? How can our open society meet it without surrendering too much advantage to the closed societies of the East, where the transition will be relatively smooth?

New jobs will have to be found for the millions released from the armed forces and armaments production; a great many companies must be saved from bankruptcy that might result from cancellation of orders; mountains of raw materials must be reallocated. All kinds of new arrangements will have to be concluded with the United Nations, NATO, our allies, our late cold war enemies; with underdeveloped countries, world banking agencies, and world trade. It is no small task to prepare to live on a planet from which war has been banished, hopefully forever.

Such a plan, it is encouraging to learn, is less formidable than the war plans demanded in 1941. It must be remembered that these also included the allocation of firepower and materials all over the world. China was our ally then, as were the British, French, and Dutch empires, together with Canada, most of Latin America, and Australia. Supplies had to be not only allocated to allies, but denied to enemies, through a process called "preclusive buying."

The plan now needed will present problems less comprehensive perhaps, but more difficult psychologically, because the motive for solving them may seem less urgent. This plan will require the best brains in the country — statesmen, social scientists, natural scientists, educators, lawyers, businessmen, labor leaders. It will demand plenty of generalists, people who do not let their specialist training distort the overall view. A carefully designed, well-staffed Peace Production Board will have to be set up, with perhaps only advisory powers at the beginning. It can be provided with teeth later, as plans become clarified.

Let us assume that \$50 billion annually will no longer be spent for armies and armaments, the equivalent, say, of eight million jobs. Unless this manpower is put to work elsewhere, unemployment, including the normal "frictional" total of upwards of two million, may be expected to rise to more than 10 million, enough to threaten a major depression. Such a crash would be disastrous for us, for our allies, and for the cause of the open society. It would present the uncommitted peoples a devastating propaganda picture, in sharp contrast to that of Russia moving smoothly into peacetime production.

To obviate such a debacle, we shall



have to take at least four steps —  
Temporary payments to the unemployed during the period of transfer, especially to men demobilized from the armed services.

A. Substantial tax cut.

Increased economic and technical aid to underdeveloped countries.

Increased outlays for various public services which now suffer from acute starvation.

Temporary help to the unemployed will be in the nature of terminal pay and will present no particular problem. The tax cut, however, will require careful planning. What brackets should be cut the most, and what luxury taxes, if any, rebated? The average taxpayer, experts agree, should receive a handsome dividend when peace breaks out. Insofar as he spends this dividend for consumer goods, unemployed men will find new jobs. But if he uses it to pay off the mortgage and some of his installment debts (now at an historic high), the effect on unemployment will be small. Investigators — say Rensis Likert's opinion survey team at the University of Michigan — should be asked by the Peace Production Board to find out.

Foreign aid may also turn out to be relatively simple. In fact it should present no problem at all so far as financing is concerned. A large percentage of foreign aid at present takes the form of military hardware; it has averaged \$2.4 billion annually in the past few years, according to the New York Times. If disarmament becomes a reality, the \$2.4 billion can be transferred to economic aid, more than doubling it, without additional appropriation. The underdeveloped countries, however, promise to be the new battleground between the open and closed forms of society. The Board might therefore recommend even more economic aid — which would reduce unemployment by that much.

Careful students of the transition problem agree that tax relief and foreign aid will not take care of all the unemployed. For one thing, no such demand for consumer goods will appear as did after World War II. On the contrary, the consumer is surfeited in some departments. Entirely new jobs, not just more old ones, must be found for probably most of the workers released from war preparations. Here is where real planning must be concentrated.

What kind of jobs? How shall they be financed?

Financing should be quite feasible, at least in theory. Instead of spending the taxpayers' money for missiles, H-bombs, and atomic submarines, the government would spend the same amount — less the tax cut — on conservation and education. The missiles and bombs represent dead loss and waste — in the sense that nuclear weapons can never be used without utter disaster. Instead, our problem is to spend for real wealth, some of it self-liquidating in whole or in part, like the TVA and public housing. Such projects, curiously enough, are harder to design than armaments. The Great Depression taught us that.

While the affluent society in recent years has supplied the consumer with fintail cars, ranch style subdivisions, motels, movies, refrigerators, overstuffed furniture, juke boxes, outboard motors, cosmetics, Miami Beach, Las Vegas, filter-tip cigarettes, martinis, race tracks, quiz programs, bourbon, and comic strips, public services have relatively declined and their shortage has given the economy a severe tilt to starboard — we have become a leaning tower of private opulence on a shaky foundation of public squalor. The shift from guns to butter presents an unparalleled opportunity to right the balance and strengthen the base.

There are still substantial numbers of Americans living in poverty and

misery, but it is nevertheless true that for the first time in history a society has evolved where people well above the subsistence level heavily outnumber poor people. Although 30 million families reported an average income of \$2,040, the overall average family income in the United States now exceeds \$5,000 a year. But there is a catch in it. Our affluence, such as it is, is largely built on the shaky foundations of the high pressure selling of goods we do not need, and for which we have gone into debt via installment buying.

J. K. Galbraith has described the contrast in brilliant terms in his recent book, *The Affluent Society*. Conventional wisdom, he says, holds that only private output constitutes wealth; public output is at best a necessary evil.

"The family which takes its mauve and cerise air-conditioned, power-steered and power-braked automobile out for a tour passes through cities that are badly paved, made hideous by litter and blighted buildings . . . They pass on into a countryside that has been rendered largely invisible by commercial art. The goods which the latter advertise have an absolute priority in our value system . . . They picnic on exquisitely packaged food from a portable icebox by a polluted stream, and go on to spend the night at a park which is a menace to public health and morals."

The logical place to put the unemployed to work, accordingly, is in the neglected public services. A vast amount of new construction needs to be undertaken, and, as a preliminary, a gigantic mess must be cleaned up before the affluent family can live with any comfort and serenity. Here is a list of some of the major shortages. They are largely outside the area of profitable private enterprise — though private business stands to make a good profit indirectly from all these activities.

**Education:** The United States was short 140,000 classrooms in 1959. Low salaries for teachers exclude many good potential candidates. More than 200,000 high school graduates, capable of successful college work, cannot afford higher education. Says the Carnegie Corporation: "At a time when we need able and well-trained people in every sector of our national life, the loss to the colleges of a million talented young people over each five-year period is a shocking matter." It is the more shocking in contrast with Russia, which now provides scholarships for all her talented youngsters. TV educational programs have a tough struggle to survive against how-to-get-thin commercials. U.S. libraries, too, are in financial trouble. Many of them are badly housed, understaffed, and often closed on Saturdays, when they are most needed.

**Health:** The United States spends for research in mental health one-tenth of what it spends for chewing gum. Yet it is our number one health problem, taking half of all hospital beds. More research is badly needed on cancer, on heart disease, on the mounting problem of population control, on many medical mysteries. We are seriously short of hospitals; our food and drug inspection teams are chronically starved for funds. The problems of old people grow more acute, with too little being done about them. There will be twice as many of us over 65 by 1975 as there are today.

**Megalopolis:** Last July, *Newsweek* summarized the appalling situation in our larger cities under the title of "The Big Town — The Big Mess." What's wrong, *Newsweek* asks, with New York?

**Slums.** One out of every eight New Yorkers lives in almost incredible squalor. Some tenements are packed as many as ten to a rat-infested room.



**Crime.** Much of the city is a jungle, where no one is safe after dark. Even in some schools, teenage girls now walk in pairs as protection against rape.

**Finances.** City revenues rely on a crazy quilt of nuisance taxes; city services are on a toboggan.

**People.** The stable middle class, which pays the taxes, buys the goods, and votes responsibly, is quitting the city for the suburbs.

When the stable citizens get to the suburbs they are likely to find an unplanned chaos of subdivisions, factories, supermarkets, roadside taverns, and traffic jams, making them wonder why they came. Zoning and planning are growing in influence but not always soon enough to close the door before the horse has gone.

Every large city in the country, including its suburbs, is grossly delinquent in public services. Colossal programs are needed for urban redevelopment, slum clearance, housing, transportation, parking areas, water supply, sewage, hospitals, schools, recreation facilities — before citizens can live rather than unhappily exist.

**Pollution:** The condition of American rivers has long been notorious. "The pollution of the Potomac as it flows through the capital is a national disgrace," says a recent monograph. Other forms of pollution are now being added, like pollution of soil and crops by poisonous sprays, applied without adequate research on their effects — witness the recent cranberry scandal. Even the air is being polluted. Smog, once the proud monopoly of Los Angeles, is spreading over the face of the land, as one trillion cubic feet of noxious fumes are released from 70 million trucks, buses, and private cars every day. Smog, along with cigarettes, is said to be a cause of lung cancer. Another looming threat is the disposal of atomic wastes, now dumped into rivers, caves, the ocean, with nobody

at all sure of the final effects. The research so bitterly needed in these various aspects of pollution is now blocked by the stone wall of budget balancing.

**Other shortages:** The list can be indefinitely extended. It includes inadequate airports, highways, parks, playgrounds, wilderness areas, weather research and reporting. There is a shortage of policemen in our cities; not enough judges to clear court calendars — some of them five years behind. Government salaries are generally so low that many good men cannot afford to serve the state, or to remain in government service once they volunteer — a tragic turnover. The governor of my state of Connecticut, Abraham Ribicoff, in an annual message to the legislature, asked funds to improve a long list of public services, including flood control, beach erosion repair, water table protection, forest conservation, wild life preservation, hospital modernization, mental health facilities, help for retarded children, highway safety, and protection against radioactive wastes. Ribicoff is also working with Governors Rockefeller of New York and Meyner of New Jersey in an attempt to do something about the breakdown of railroad commuter service to New York City. Commuters in my home town, 60 miles out, are arriving at the office, and getting home again, anywhere from a half hour to two hours late, in cars which apparently antedated the Mexican War. Haggard men they are, and haggard too their wives waiting wearily at the station as the dinner burns up. Perhaps government subsidy is the only answer.

A little research, combined with some first-hand observation, makes the profile of the leaning tower clear. Our affluence is demonstrable in dollar income but not in civilized living. We have the mauve and cerise cars all right, but we lack room to park them and places to go in them that

are comfortable and sightly. "The counterpart of increasing opulence will be deepening filth," says Galbraith, unless we do something about it. A Peace Production Board, first finding the facts, then making recommendations to the President, to Congress, and to citizens generally, then exerting some direct power, like the old War Production Board, could do something about it. The leaning tower might be brought into balance, while after suitable periods of training, all the remaining unemployed could be put to work at tasks more useful and probably more congenial.

Once the Board were rolling, furthermore, it should not be disbanded like the War Production

Board in 1946. It should go on to an even more challenging task: how to help plan a world in which peace everywhere endured.

I gave a talk at an Army base during World War II, looking to the day when the war ended. In the question period, a soldier got to his feet and said: "I'm a tank driver. If we can keep prosperous, making tanks for men like me to die in, why can't we keep prosperous making houses for people to live in?"

We did and we can. But this time it will take some planning.

*Reprinted through courtesy of the Progressive, Feb., 1960.*

To the Editor:

Occupying myself with the philosophical ideas of science and with the interpretation of science for the layman during the past 40 years (and still continuing in this), I was glad to accept the invitation of the Humanist World Digest to become its science editor. Consulting engineering practice, teaching of science and mathematics at universities and adult schools and an almost professional continuous study of philosophy and the scientific method (in which fields, as principal studies, I received a doctor of philosophy degree twenty years ago in Europe), all will help me, I hope, to serve the HWD objectively as well as in the interest of humanistic world progress, international cooperation and general human betterment.

At any rate, this is my devoted aim which I approach with the feeling of responsibility and the humbleness of a non-dogmatic spirit of co-workership.

D. MICHAEL MORANDINI

Dean of the Graduate School of the  
now forming University of Unified  
Knowledge.



# EXPLORATION OF SPACE: FOR MAN'S BENEFIT

Space exploration promises a wide variety of scientific advances that can be achieved in no other way. It will increase man's knowledge of the earth. It will add greatly to what we know concerning the earth's environment in interplanetary space. Eventually it will increase our understanding of the origin, history, nature, and development of other bodies of the solar system, with possible discovery of independent origins of at least elementary forms of life on other planets.

Obviously, space exploration will depend on what science learns about our space environment. For example, man cannot safely traverse space until radiation effects are fully mapped and understood.

Scientific exploration of the earth itself by means of instrumented satellites holds immediate promise. Already the Vanguards are providing new knowledge of the shape or "figure" of the earth. This information is useful not only for more precise mapping but extends our knowledge of the atmosphere and ionosphere surrounding the earth.

For instance, satellites provide an effective means of scanning the cloud cover of the earth, and deducing the formation, movement, and disintegration of storm systems from the look of the cloud tops. Even more important will be the measurement and map-

ing of the heat inputs from the sun and outputs from the earth as they change with changing cloud cover from day to day. These inputs and outputs provide the energy that generates the storm systems that give us our weather. Heat-balance data provided by satellites may well revolutionize our knowledge of atmospheric behavior and permit more precise forecasting of weather. Such data might even enable us to learn how to control weather. Benefits like these could well repay the whole cost of our space program.

Exploration of the earth's environment has already revolutionized our concepts of the geomagnetic fields of earth and space. We have found out that the magnetic field of the earth is far less simple than supposed and is influenced by wandering magnetic fields in space. Magnetic changes produce disturbances at the earth's surface known as magnetic storms. Such phenomena, of course, have profound effects on long-range radio transmission.

The science of astronomy is also being revolutionized. With stabilized satellites and improved telescopes, our examination of the stars and intervening space will give us an entirely new view of the universe. Before space science, only limited windows were available from beneath the atmosphere.

*"The time to be happy is now.  
The place to be happy is here.  
The way to be happy is to make  
others happy.*

*— Robert G. Ingersoll"  
Reprinted by permission of  
Vital Issues, Oct. 1959.*

# THE LATIN AMERICA POPULATION EXPLOSION

*"Latin America epitomizes the population paradox of the 20th century. Rapid advances in technology and public health have drastically reduced death rates. But none of the mainland countries of Latin America are taking any effective steps to bring birth into balance with deaths to avoid explosive population growth. If the present phenomenal rate of increase continues very long it will certainly gravely endanger all hopes for economic development."*

ROBERT C. COOK, President  
Population Reference Bureau

Population in many countries "South of the Border" is now growing at over 3 percent a year. This compares with a rate of about 2 percent for China and India, 1.7 percent for the world and the United States and less than 1 percent for Europe.

The Population Reference Bureau, Inc. of Washington, D.C., a private, nonprofit organization, notes that Central America and tropical South America record some of the highest birth rates in the world. Death rates have been declining for many decades throughout Latin America so the rate of population growth has accelerated steadily. This trend will continue as death rates decline further.

President Eisenhower will come face to face with this problem when he visits South America. Of the four Latin American countries he will visit, only Brazil is in the grip of an explosion, with population growth estimated at nearly 3 percent a year. Even though she is the largest country in Latin America and population pressure is not yet acute, Brazil's rapid growth is beginning to create grave social and economic problems. Nearly 42 percent of all Brazilians are under 15 years of age. The educational problem

alone is tremendous in this country where less than half the adults can read or write.

Chile's present population is 7.6 million. Her annual rate of natural increase during the past decade has been 2.2 percent. By 1975, her population is expected to reach 10 million, a rise of 32 percent above the present level. Chile's current birth rate is 34 and her death rate is about 12. With an arable land ratio more favorable than that of Brazil and a per capita income of about \$350 which ranks her fourth among Latin American countries, she nevertheless faces serious economic problems.

The two other countries the President visited, are also in temperate South America, where birth rates and population increase are relatively low, by Latin American standards. Uruguay, with only 2.7 million people has not had a census since 1908, but her rate of growth is estimated to be very low. Argentina's rate is 1.9 percent.

Latin America is growing so rapidly that within the past few months her population exceeded the combined populations of the United States and Canada. By mid-1960, the population of Latin America (including the West Indies) is estimated to reach 206 million. The United States and Canada combined will have nearly 200 million people. This will be the first time since Colonial days that the balance of people in the Western Hemisphere has tilted toward the South.

United Nations projections indicate that by 1975, Latin America will have about 303 million people compared with 240 million for her two northern neighbors. By the end of the century Latin America will have almost twice as many people: 592 million compared with 312 million for the United States and Canada.



"Populations which increase at 3 percent a year double in about 23 years, and grow twenty-fold in a century. Unless aggressive steps are taken to reduce Latin America's rate of growth, this garden spot could eventually become a gigantic slum.

"It is encouraging that in the West Indies, at least, this problem is recognized and attempts are beginning to be made to regulate fertility. The islands of Barbados and Jamaica have extensive family planning programs. Puerto Rico, as a Common-

wealth which has special status with the United States, has been able to export much of her fertility through the migration of her young adults to the United States. This and an emerging small family pattern has reduced the Puerto Rican birth rate 25 percent in the past 10 years."

Cook continued: "A modicum of realism and a little simple arithmetic should leave no doubt that effective fertility regulation throughout Latin America is crucial, not only to the continued economic development of the region, but to world peace."

## FAMOUS CITY PLANNERS WARN AGAINST SHELTER PROGRAMS

We, as members of the American Institute of Planners, believe that our professional responsibilities now include the urgent need to help protect our urban communities from total destruction by nuclear weapons and radioactive pollution.

We recognize that our ability to effectively reduce the vulnerability of cities has been nullified by the awful increase in the destructive power of nuclear weapons during the past decade. We have no faith in the concept of a 'limited war' which would spare our cities — we agree with our military leaders that nuclear weapons of indescribably great power would inevitably be used to destroy our cities, should a major war break out.

We assert that there is no longer any possibility of adequate civil defense against a major nuclear war, and we assert that the fall-out shelter programs are utterly incapable of providing even a modicum of protection against a determined enemy. We believe that such policies tend to lull the country into a false sense of security about the effects of nuclear war by continuing to hold out hope

for survival where there is none.

We recognize that the positive steps to be taken to protect our cities from nuclear destruction lie in political action, but as professional planners we feel compelled to assert the following technical judgments:

1. That the present civil defense and fall-out shelter programs are incapable of protecting American cities and their citizens in the event of a nuclear war.

2. That the only way to protect our cities against nuclear attack is through negotiation for the cessation of testing and use of nuclear weapons.

We urge that the Board of Governors of the American Institute of Planners consider a resolution and appropriate action with respect to these points at the forthcoming national conference in Seattle (July - August 1959). We also urge the Board of Governors to appoint an official committee to report on further steps the profession should take to help insure that the destructive potential of nuclear explosions and radioactive pollutions are never used against our communities."

# KENNEDY TOOK CARDINAL'S ORDERS— POAU

An ugly little episode in Senator John F. Kennedy's past has risen up to haunt him in his quest for the Democratic nomination for President. Back in 1950 the senator, then a member of the House, had been invited to appear at an inter-faith banquet in Philadelphia. So goes the story told by Dr. Daniel Poling in the December, 1959 Christian Herald. Charles P. Taft, then president of the National Council of Churches, was to represent the Protestant faith; Senator Herbert H. Lehman of New York, the Jewish faith, and Congressman Kennedy, the Catholic faith.

Preparations were complete. Programs were printed. Then Kennedy, on an order from Cardinal Dougherty of Philadelphia, canceled his appearance. The facts, as Dr. Poling relates them, have been acknowledged by Kennedy who insists, however, that Dr. Poling has drawn the wrong conclusion.

## Poling's Conclusion

He said: "Since the day that Congressman Kennedy acknowledged and accepted the authority of the Roman Catholic Church and withdrew from the banquet program of the Chapel of Four Chaplains, he has on a number of occasions endeavored to make clear his personal position as a Roman Catholic in the American political scene.

"I have studied his statements with understandable concern, especially his view that a man's religion is a private matter and that nothing should take precedence over an officeholder's oath to uphold the Constitution of the United States . . .

"Today, though I respectfully read what Senator Kennedy has to say, one thing in his record is unmistak-

ably clear. The Church did claim and exercise authority over him while he was in high public office . . . At least once John Kennedy of Massachusetts submitted apparently against his own inclinations and better judgment, to its dictates."

## Protestant Conclusion

Most Protestant leaders apparently agreed with Dr. Poling's conclusion. Methodist Bishop G. Bromley Oxnam indicated immediately that he was disturbed by the incident and that his appraisal of Kennedy's independence of the hierarchy was undergoing revision. The Christian Century, influential undenominational weekly, declared grimly: "If Mr. Kennedy were President, he would be subject to the same kind of discipline that he acknowledges as Senator."

The Lutheran, publication of the United Lutheran Church, asserted: "A Roman Catholic in the White House would still be subject to restrictions imposed by his church." Church and State, POAU's publication, raised the issue of Cannon Law 1258 more than a year ago. An editorial (September, 1958) pointed out that any Catholic is forbidden to attend a service of another faith than his own unless he can obtain permission of the bishop. This law applies to Catholic office-holders as well as to other Catholics. The editorial cited an instance where a prominent English official had sought permission to attend an important inter-faith function and had been refused. He obeyed the clerical directive.

Protestant opinion was apparently in substantial agreement with Dr. Poling's conclusion. The facts seemed to be clear: Kennedy, feeling himself bound by Canon Law, sought permission from the ruling local prelate to attend the event. When permission was denied he did not go.

*Reprinted through courtesy of  
POUA News, March, 1960.*



# TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—An accelerated conservation program (1) of the world's natural resources to arrest wasteful exhaustion and wanton destruction and to insure their preservation and widest beneficial use for man's survival (2) to conserve the world's human resources by the establishment of correct population balances as related to their geographical areas.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) an international economic coordinating committee to plan ways to prevent disastrous national and worldwide economic crises.

## HUMANISM AS WE CONCEIVE IT — PART II

D. M. MORANDINI, ROBERT ARISS and CHARLES THURLOW

At the existing state of development of our age technologically, and under the existing conditions prevailing among nations politically, society is in a far too complex situation to permit humanists to formulate any "final," "workable" "plan" for social betterment. Perhaps a one and only "Plan" as the best vehicle of progress is intellectually unattainable. But the formulation of basic ideals, even when instrumentation of them may be very complex, is fairly simple.

The theoretical basis of Modern Humanism is rooted in long social experience. It is also rooted in a firm belief in cooperative, democratic procedures expressed in postulates such as follow:

I. Every member of human society should have food, shelter, clothing and other basic necessities as well as an opportunity to satisfy the needs of self-development and to support aspirations and mental aims that are not anti-social; provided that the individual, during his or her healthy working years is willing to contribute his or her share, according to one's best ability, talents and training, toward the production of basic necessities or the rendering of basic services. As James Peter Warbasse said speaking on "Cooperation, A Natural Law," in his humanist pamphlet titled "*The Way to Happiness*" (Amer. Hum. Assoc. Humanist Pamphlet No. 3, 1958) :

"Where production in abundance for all is possible, prosperity and happiness of the largest number of people are best promoted when the economic ideal is equality of opportunity and of access to things, rather than when a few have the better access and when they acquire the most, while others are in want." (P. 21)

II. To use the expression of Lord Boyd Orr, former director-general of the World Health Organization, such basic necessities and such an opportunity as described under I, should be forthcoming automatically to each cooperative member of society.

To summarize fundamental humanistic tenets:

1. Goodwill and a socially-applied scientific approach and attitude are prerequisites for the creation of a well-ordered society.

2. The physical universe is explainable by the physical sciences, in the form of scientific truths.

3. The postulate of the supernatural and of a "supernature" are anti-humanistic.

4. Fear-creating superstitions and dogmas are anti-social, harmful to society and the individual and are undignified.

5. The economic and political freedom of all men (based, of course, on a working out of the food-shelter-clothing postulate) is the foundation of mental and physical welfare.



*There is a popular misconception which holds that books are futile objects, with very limited power and influence. The idea prevails widely that books are harmless, innocent, and ineffective, full of theory, and of little significance for the practical man of affairs. According to this attitude, books have a place in the schools; they are appropriate for children, invalids, and clubwomen; and perhaps they may have some value for recreational purposes. Otherwise, they are of slight consequence.*

*The savage in the jungle is given a more realistic understanding than this, as he bows down before the printed page, with its strang power for carrying messages. Throughout history, the evidence is piled high that books frequently are not inanimate, peaceful articles, belonging to the cloistered shades and academic quiet of monasteries, universities, and other retreats from an evil, materialistic world. On the contrary, books may be dynamic and vital, capable of changing the whole direction of events, sometimes for good, sometimes for evil. Whenever dictators and other tyrants have wanted to suppress opposition and to kill ideas, their first thought, almost invariably, has been to destroy the books, and oftentimes their authors. They were shrewd enough to realize the explosive forces pent up in books.*

ROBERT B. DOWNS  
Syracuse University

## THE GREAT BOOKS OF THE MODERN WORLD

MASON ROSE

In response to the request of many readers for "a list of Humanist Books," we are publishing for the first time the initial selection of the **Great Books of the Modern World**. Over nine-thousand books have been reviewed to make this initial selection which has been classified into six basic fields of knowledge:

1. The nature of life-long learning.
2. The nature of the natural world.
3. The nature of human nature.
4. The nature of human societies.
5. The nature of philosophy and religion.
6. The nature of aesthetics and creativity.

The initial selection is being submitted to outstanding scholars, editors, critics and executives for their suggestions. These individuals will also serve on a permanent **Great Books of the Modern World Advisory Committee** to review and suggest new books. This will insure that the **Great Books of the Modern World** will always contain the latest advances in human knowledge.

It is our hope that you as a Humanist will form a reading and discussion group using the **Great Books of the Modern World** as its basis. If you are in doubt as to how to do this or where to secure members, consult with your local librarian or bookseller or with your high school principal or teacher. By doing this you will enrich your reading experiences, increase your circle of friends and gain new converts to Humanism.

In this issue, we are printing the titles of books falling within the first three fields of knowledge. In the next issue, we will publish the last three categories. These should be read in order listed. The first price listed is for hard cover, and the second price is for paper binding. If no second price is listed, the book is not yet in paper cover. OP designates the book is out of print, and that you should secure it from the library. Any books that you wish to purchase may be ordered from the University of Unified Knowledge, 7425 Franklin Ave., Los Angeles 46, California.

# THE NATURE OF LIFELONG LEARNING

- 1  
HOW TO DEVELOP YOUR  
THINKING ABILITY  
Keyes, Kenneth  
McGraw-Hill 1950 H \$4.75
- 2-a  
THE ART OF PLAIN TALK  
Flesch, Rudolf  
Harper 1946 H \$2.95
- 2-b  
THE ART OF READABLE WRITING  
Harper 1949 H \$3.00
- 3  
DIRECTED THINKING  
Humphrey, George  
Dodd, Mead 1948 O P
- 4  
THE MANAGEMENT OF TIME  
McKay, James  
Prentice Hall H \$3.95
- 5  
HOW TO TALK WITH PEOPLE  
Lee, Irving  
Harper 1952 H \$2.00
- 6  
APPLIED IMAGINATION  
Osborne, Alex  
Scribner's H \$3.75
- 7  
CREATIVE POWER THROUGH  
DISCUSSION  
Ansler, Thomas  
Harper 1950 H \$3.00
- 8-a  
THE EDUCATION OF GOOD MEN  
Jacks, M. L.  
Oxford H \$3.40
- 8-b  
PLAIN TALK  
Studebaker, John  
Nat Home Lib Found 1936 O P
- 9  
FOUNDATIONS OF AMERICAN  
EDUCATION  
Rugg, Harold  
World Book 1947 H \$6.25
- 10  
MAN THE UNKNOWN  
Carrel, Alexis  
Harper 1938 H \$3.95
- 11  
FREE AND UNEQUAL  
Williams, Roger  
Texas 1935 H \$3.50
- 12  
CAN SCIENCE SAVE US?  
Lundberg, George  
Longmans, Green 1947 P \$1.25
- 13  
PERSCRPTION FOR REBELLION  
Lindner, Robert  
Rhinehart 1952 H \$2.75
- 14-a  
EDUCATION FOR WHAT IS REAL  
Kelley, Earl  
Harper 1947 H \$2.50
- 14-b  
EDUCATION FOR A NEW  
MORALITY  
Meyers, Agnes  
Macmillan 1957 H \$2.50
- 15  
LANGUAGE IN ACTION  
Hayakawa, S. I.  
Harcourt Brace 1949 H \$3.00
- 16  
HOW TO UNDERSTAND  
PROPAGANDA  
Lee, Alfred  
Rhinehart 1952 H \$3.50
- 17  
THE PSYCHOLOGY OF RUMOR  
Allport, G. W. & L. Postman  
Holt 1947 O P
- 18  
MIND IN THE MAKING  
Robinson, James  
Harper 1921 H \$1.25
- 19  
MIRROR FOR MAN  
Kluckholm, Clyde  
McGraw 1949 P 50 H \$5.00
- 20  
THE MATURE MIND  
Overstreet, Harry  
Fawcett H \$3.95
- 21  
SOCIETY AS THE PATIENT  
Frank, Lawrence  
Norton 1949 H \$6.00
- 22  
MAN AND MATERIALISM  
Hoyle, Fred  
Rutgers Univ. 1958 H \$2.75
- 23  
SCIENCE AND HUMAN VALUES  
Bronowski, J.  
Harper 1956 H \$3.00
- 24  
UNLEASHING OF EVOLUTIONARY  
THOUGHT  
Riddle, Oscar  
Julian Messner 1956 H \$4.50

# THE NATURE OF THE NATURAL WORLD

- 1  
THE HISTORY OF SCIENCE  
Sarton, George  
Brasillier 1956 H \$3.00
- 2  
ON UNDERSTANDING SCIENCE  
Conant, James  
Mentor 1952 P \$0.50
- 3  
LIVES IN SCIENCE  
Sci. Am. Book  
Simon & Schuster 1948 P \$1.25
- 4  
MAN AND MAKER  
Forbes, R. J.  
Schuman 1950 H \$5.00
- 5  
THE UNIVERSE  
Sci. Am. Book  
Simon & Schuster 1956 P \$1.25
- 6  
THE EARTH WE LIVE ON  
Moore, Ruth  
Knopf 1956 H \$6.00
- 7  
THE EXPLORATION OF SPACE  
Clarke, Arthur  
Harper 1951 P (In preparation)
- 8  
THE NEW ASTRONOMY  
Sci. Am. Book  
Simon & Schuster 1948 P \$1.45
- 9  
THE SEA AROUND US  
Carson, Rachel  
Oxford 1951 H \$4.00
- 10  
WIND, STORM AND RAIN  
Miller, Danning  
Coward-McCann 1952 O P
- 11  
THE SUN, THE SEA AND  
TOMORROW  
Smith & H. Chapin  
Scribner 1954 O P
- 12-a  
THE PHYSICS AND CHEMISTRY  
OF LIFE  
Sci. Am. Book  
Simon & Schuster 1949 P \$1.45
- 12-b  
MAN, THE CHEMICAL MACHINE  
Borsk, Ernest  
Columbia 1952 H \$4.50
- 13  
PLANT LIFE  
Sci. Am. Book  
Simon & Schuster 1949 P \$1.45
- 14  
TWENTIETH CENTURY BESTIARY  
Sci. Am. Book  
Simon & Schuster P \$1.45
- 15  
BACK OF HISTORY  
Howells, Wm.  
Random 1954 H \$3.50
- 16  
MAN IN SEARCH OF HIS  
ANCESTORS  
Senet, Andre  
McGraw-Hill 1955 O P
- 17  
MEANING OF EVOLUTION  
Simpson, George  
Mentor Yale 1950 H \$4.00 - P \$0.50
- 18  
THE HUMAN ANIMAL  
LeBarre, Westen  
Chicago Univ. Press H \$6.00
- 19  
THE LIVING BRAIN  
Grey, Walter  
Norton 1953 H \$3.50
- 20  
THE NEW CHEMISTRY  
Sci. Am. Book  
Simon & Schuster 1948 P \$1.45
- 21  
ATOMICS FOR THE MILLIONS  
Eidenoff, M. L. & Ruchlis, H.  
McGraw-Hill 1947 O P
- 22  
AUTOMATION  
Diebold, John  
Van Nostrand 1952 H \$3.75
- 23  
THE CHALLENGE OF MAN'S  
FUTURE  
Brown, Harrison  
Viking Press 1954 P \$1.25
- 24  
THE ROAD TO ABUNDANCE  
Rosin & Eastman  
McGraw-Hill 1953 O P



# THE NATURE OF HUMAN NATURE

1

## BIOCHEMICAL INDIVIDUALITY

Williams, Roger  
Wiley 1956 H \$6.50

2-a

## VARIETIES OF HUMAN PHYSIQUE

Sheldon, Wm.  
Harper 1940 H \$4.50

2-b

## VARIETIES OF HUMAN

## TEMPERAMENT

Sheldon, Wm.  
1942 H \$5.00

3

## THE STRESS OF LIFE

Selye, Hans  
McGraw-Hill 1956 H \$5.95

4

## BIOLOGICAL BASIS OF FREEDOM

Dobzhansky, Theo  
Columbia 1956 H \$2.95

5-a

## AN OUTLINE OF PSYCHOANALYSIS

Freud, Sigmund  
Norton 1949 H \$2.50

5-b

## A PRIMER OF FREUDIAN

## PSYCHOLOGY

Hall, Calvin  
New Library P \$0.35

5-c

## THE FIFTY MINUTE HOUR

Lindner, Robert  
Rinehart H \$3.50 — Bantam P \$0.35

6-a

## THE RIGHTS OF INFANTS

Ribble, Margaret C.  
Columbia 1943 H \$2.25

6-b

## THE ART OF LOVING

Fromm, Erich  
Harper 1956 H \$3.00

7-a

## THE PROBLEM FAMILY

Neill, A. S.  
Hermitage 1949 O P

7-b

## DOES YOUR CHILD OBEY

Weiner, Regina  
Harper 1943 O P

8

## PHYSICAL DYNAMICS OF CHARACTER STRUCTURE

Lewen, Alexander  
Grune & Stratton 1958 H \$7.75

9

## YOUR BODY AND YOUR MIND

Slaughter, Frank  
New Am. Lib P \$0.50

10

## MALE AND FEMALE

Mead, Margaret  
Morrow 1949 H \$5.00  
New Am. Lib. P \$0.50

11-a

## HOW TO AVOID WORK

Reilly, Wm.  
Harper 1949 H \$2.50

11-b

## WORK AND ITS DISCONTENTS

Bell, Daniel  
Beacon 1956 O P

12

## AN ANALYSIS OF THE KINSEY

## REPORTS

Seddes, Donald Porter  
Dutton 1956 New Am. Lib P \$0.50

13

## PSYCHOLOGY OF SEX RELATIONS

Reik, Theo  
Rinehart 1945 H \$3.00

## 14—THE ETHICS OF SEXUAL ACTS

Guyon, Rene  
Knopf 1948 H \$6.00

## 15—PEOPLE IN QUANDRIES

Johnson, Wendell  
Harper 1946 H \$4.50

## 16—THE LONELY CROWD

Riesman, David  
Yale H \$4.50 — Anchor P \$0.95

## 17—THE DIRECTION OF HUMAN

## DEVELOPMENT

Montagu, Ashley  
Harper 1955 H \$5.00

## 18—PSYCHOLOGY AND THE

## PROMETHIAN WILL

Sheldon, Wm.  
Harper 1936 O P

## 19—EROS AND CIVILIZATION

Mareuse, Herbert  
Beacon 1955 H \$3.95

## 20—STONE WALLS AND MEN

Lindner, Robert  
Odyssey 1946 H \$4.00

## 21-a—HYPNOTISM, Estebrooks, G. H.

Estebrooks, G. H.  
Dutton 1945 P \$1.35

## 21-b—SPIRITISM, Estebrooks

Estebrooks  
Dutton 1947 H \$3.00

## 22—THE TRUE BELIEVER

Hoffer, Eric  
Harper 1951 New Am. Lib. P \$0.50

## 23—THE ORGANIZATION MAN

Whyte, Wm.  
Simon & Schuster 1956 H \$5.00  
Anchor P \$1.45

## 24—THE RAPE OF THE MIND

Meerloo, Joost  
World 1956 H \$5.00

## BOOK REVIEW

# THE RELIGION OF THE OCCIDENT

by MARTIN A. LARSON

Philosophical Library, New York, 1959. \$6.00. 711 pp.  
Review by Dr. Harry Elmer Barnes, leading American  
historian and scholar.

Here, for the first time in the English language, there is presented in a single, readable volume, a scholarly and reliable exposition of the many cultural and intellectual trends that culminated in organized Christianity in the period of the later Roman Empire. It is at one and the same time a monument of research and learning and a masterpiece of competent and illuminating exposition.

Cultural historians have long been convinced that Christianity is a syncretic product; that is, a gradual and composite creation of beliefs and doctrines gathered and transmitted over some thousands of years. This gave it unrivalled strength and persuasiveness, and mainly accounts for its ultimate triumph in Western civilization. Dr. Larson's book is the most successful and informing presentation of this fundamental fact and thesis which has ever appeared in a single volume in the English language. It is the definitive refutation of the orthodox belief that Christianity is the unique "faith once for all delivered to the saints."

Both scholars and general readers will profit greatly from the perusal of this learned but clear and lucid book. It has no rival in the English language as an historical and analytical account of the genesis of Christian doctrine and organization, from early Egyptian days to the systematization at the hands of St. Augustine and his associates among the Fathers of the Catholic Church. It is the most impressive and valuable volume in this field which has been published in this generation.

## HUMAN RIGHTS AROUND THE WORLD

by ROGER N. BALDWIN

*Mr. Baldwin returned in September from a three-month global air journey which he made on behalf of the International League for the Rights of Man (the world organization with which the ACLU is affiliated) and other non-governmental agencies accredited to the United Nations. His tour began in Europe, but it was in the new nations and ancient lands of the Middle East, South Asia, and the Far East, Cyprus, Lebanon, Syria, Iran, Pakistan, India, Burma, Thailand Vietnam the Phillipines Hong Kong, Japan, and Okinawa — where he did most of his work. He met with government leaders (one of them was Prime Minister Nehru), opposition party figures, and key non-governmental organization people. He also addressed public meetings, held press conferences and gave radio interviews. Executive Director of the ACLU from 1920 to 1950, Mr. Baldwin is now the Union's International Work Adviser (in this capacity he conferred with U.S. officials in American-occupied Okinawa) and Chairman of the I.L.R.M.*

While nationalism is everywhere a major passion, the spirit of independence is not matched by a spirit of democracy. The very forces of the cold war which produce the internal political struggles between neutrality or favor to the East or West also tend to strengthen authoritarian government. Fear of communism, which has resulted in outlawing the movement in all Asian countries I visited except India and Japan, also checks other progressive movements for human rights.

Yet I found that with the growth of the welfare state under all forms of government the peoples are becoming more involved in public social services. Non-governmental agencies outside the service field are weak, political opposition shows no revolutionary tendencies, and the independent press, while deeply concerned with reporting international news, tends not to play a role critical of government policy.

I got the impression almost everywhere in these Middle East and Asian countries of hesitation to act on domestic reforms until the great power struggle between East and West abates. While I found little fear of world war, the uncertainty of direction in world affairs produces a general wait-and-see atmosphere. This is obviously not favorable to democratic liberties or to the recognition of the rights of minorities or to developing popular forces. Yet a striking fact in many of the newly



independent countries was the increasing and novel participation of women in public life on a basis of equality with men.

In India and Japan, where I found democracy the strongest, with vigorous opposition parties, a lively press and stronger non-governmental organizations than elsewhere, human rights in every sense are active issues. In Japan, where I visited twelve years ago at the invitation of General MacArthur to serve as a consultant on civil rights, I found the reforms of the Occupation so generally accepted that responsible estimates of their benefits ran as high as 80%. But present policies of the United States cause concern and debate, centering around the defense of Japan under the security treaty and the military occupation of Okinawa.

I visited Okinawa for several days at the invitation of the military authorities to examine the conflict between military security and the liberties of the Okinawans, and after my visit I was queried everywhere in Japan on my findings. I recommended to the American authorities a relaxation of security regulations, which struck me as unnecessarily strict, and a liberalization of self-government. The Okinawans now elect their legislature but have no control over the executive and judicial branches of their government. The American authorities expressed to me a desire to extend self-government and to relax restrictions on travel between Japan and Okinawa, and in general to prepare Okinawa for its eventual return to Japan as a prefecture. The Japanese, deeply concerned for their fellow-citizens under American military rule, make Okinawa a prime issue in American-Japanese relations. It is in my view one which can be greatly diminished by reforms which do not affect the security of our greatest Pacific atomic base, which the U.S. appears bound to hold under exclusive control as long as the cold war lasts.

I did not run into much sentiment in Asia which can properly be described as anti-American. But I found expressions of nationalism which proudly resist American advice. In Okinawa the almost universal sentiment for prompt return to Japan can be described rather as pro-Japanese than anti-American. In government circles in some countries I found an unfortunate attitude which is thought to be pleasing to the United States — presenting a facade of democracy behind which a rigorous suppression of communism goes on. The unfortunate aspect of that is that much else besides communism is suppressed. I would think this pretense of democracy against the reality of police-state measures one of the major dangers to progress toward the goals of those human rights which are the greatest asset of the free world.

# LETTERS TO THE EDITOR . . .

Dear Mr. Corson:

I think your peace card is fine. The selection of the Hubbard piece is so fitting, and in keeping with humanist thinking. I think you are very fortunate to have presented to you the Hubbard complete writing of twenty volumes. It is a wonderful set, actually the finest piece of craftsmanship the Roycrofters ever turned out. The edition was limited to 1000 sets.

That is a very interesting pamphlet you sent me about your university. Yes, I am one of the clan and glad to be included. I am looking forward to receipt of the Digest, and know I will enjoy it. I am so glad to become acquainted with you and your work. More power to you. With best wishes.

ELBERT HUBBARD II

East Aurora, N. Y.

## A HUMANIST PRAYER

Congratulations on the new format. I have retired from business and expect to give my time to the work of the U.N. chapter here in Ojai. I use the local county paper (40,000 circulation) for outlet. Also I am chaplain for a club of retired professional and business men. My first grace before luncheon stunned them:

*As we sit at this table we will gratefully remember the labor and skill of the farmer, the fisherman, the husbandman and the gardener that make possible this meal. Nor would we forget those who have helped prepare and serve it. The head cannot say to the hand, "I have no need of thee," nor the hand to the foot, "I have no need of thee." Let this be a sacrament of friendliness that we all may be one.*

GORDON KENT Ojai, Calif.

## THANK YOU AGAIN

Dear Editor Corson:

Your letter received some time ago but the press of assorted duties pre-

vented me replying sooner. My sincere regrets. Since I do not want to be without this fine magazine, I enclose \$2.00 for another year's subscription. Anything left over can be used as you desire.

J.W.M. — Los Angeles, Calif.

## FARMER'S PLIGHT

Dear Editor:

Thank you for the fine thoughts by Elbert Hubbard. I have always admired him. Would you tell me where I can purchase his book.

Under this administration the small farmer is getting a raw deal — higher interest, harder money and higher prices. Add to this lower income for his raw product which causes more production which lowers prices, etc. This is a vicious circle that will end in catastrophe for the whole nation! Why can't people see that we are all our brothers' keepers, and what hurts one hurts all. We are wasting energy and resources that could benefit everyone on earth if we could cooperate, but greed, selfishness and egotism are in the way. We are always ready to lean on someone, something or some god rather than on ourselves.

ALL THE W. FAMILY Powers, Mont.

## THIS ONE'S ON US

Dear Editor:

I thought by this time I would be able to renew my subscription, and induce others to subscribe. However on February 26th, the coal mines shut down, and about twelve hundred of us are out of work. Unemployment compensation will keep us from starving for awhile, but afterwards what will we do? The few Humanists and free-thinkers hereabouts are compelled to count their pennies. I liked the Humanist World Digest and enjoyed reading it but it's quite impossible for me to subscribe at this time.

J. C., Coaldale, Pa.

## UTILITY TAX PROPAGANDA NAILED

"Survey Explodes Tax Myth" is the headline over an article in the American Public Power Association's magazine. It says the results of a nationwide survey by the APPA contradict the Power Trust propaganda that public-owned electric utilities "pay little or no state and local taxes" compared to private concerns.

According to the survey's figures, the article says, such taxes take 9 per cent of the power revenues of stockholder-owned electric systems,

and 10 per cent of the power revenues of the public-owned systems. The 10½ per cent includes "direct taxes," "payments in lieu of taxes," and "contributions to state and local governments."

Those "in lieu" payments and contributions are taxes in everything but name, but they are not counted as taxes by the private power propagandists. They often ignore the "direct taxes" paid by public power systems. Labor 3-27-60

## ON FRISCO'S RIOTING STUDENTS

"Riots are always ugly; and the riot that took place last Friday in San Francisco's City Hall against the House Committee on Un-American Activities was no exception. The blame for it ought not to be placed solely on the students who were involved. There is nothing to indicate that they planned any disorder. They assembled for an entirely proper purpose: to protest against the Committee's bringing its portable pillory into Northern California. The police, it seems clear, acted with unnecessary severity.

Regrettable as the violence was, there is one heartening aspect to the student demonstration. It affords one more sign that students are beginning to rouse themselves from the irresponsible and frightened apathy of the

postwar period — an apathy induced in no small part by the relentless effort of the Un-American Activities Committee to silence dissent and extirpate every form of unorthodoxy. This demonstration, however tragically it got out of hand, was not without kinship to the student demonstrations which have taken place recently in Southern cities — and even, perhaps, to those in Turkey and Korea.

Students ought to protest against a Committee of Congress which has long since ceased to serve any purpose but punishment by publicity. It is heartening, despite the excesses, to see American students behaving once more like American students — and not like robots or zombies."

Wash. Post., May 17.

## IMPORT OF SCIENCE . . .

If science wins, the world will prove to be one in which man is thrown entirely on his own resources, skill, and self-control, his courage and his strength, perhaps on his ability to be happy in adjusting himself to pitiless fact. If science fails, there is room for childlike hopes that unseen powers may come to the aid of human weakness. If science wins, the world is the necessary consequence of logi-

cally related facts, and man's enterprise the playing of a game of chess against an opponent who never errs and never over-looks our errors. If science fails, the world resembles fairyland, and man's enterprise no longer a test of skill and knowledge, but conditioned by the goodness of his will or the possibility of luck.

JOSEPH NEEDHAM'S

Time — The Refreshing River



## AMERICAN MEDICAL ASSOCIATION WANTS THINGS EXACTLY AS THEY WERE FIFTY YEARS AGO

*The AMA hurls its pet epithet, "socialized medicine," at anyone or any program that spells medical progress. Its current attack is against the FORAND BILL which provides hospital and surgical expenses under the Social Security program for older persons. Lyle Stuart's report in the Independent newspaper provides a sound basis for judging whether the citizens of the United States should follow the guidance of the AMA in such matters.*

The American Medical Association this month was the target of criticism by an AFL-CIO committee which charged that the AMA has consistently opposed policies which would give better medical care to more people.

Rep. John Dingell of Michigan declared: "Everything that the AMA has ever opposed is catalogued as 'socialism' or 'socialized medicine'."

The AFL-CIO dug up a few of the things the AMA has opposed in its sick history which began when it was formed as a racket by an abortionist and an extortionist:

A generation ago, the AMA opposed reporting tuberculosis cases to a public authority (a practice which is the foundation of all TB control). It opposed the National Tuberculosis Act (which Congress passed unanimously).

Since then the AMA has fought

against compulsory vaccination for smallpox; immunization against diphtheria and other preventive measures by public health agencies; federal aid to reduce infant and maternal deaths; the Social Security Act; old age and unemployment insurance ("a step toward Communism"); public venereal disease clinics; free diagnostic centers for TB and cancer; the Red Cross blood banks; federal aid to medical education (favored by medical school deans, the American Hospital Association, the American Dental Association, and most public health administrators); voluntary health insurance ("inciting to revolution").

The AMA also fought Blue Cross ("a half-baked scheme"); school health services; federal aid to public health; and government medical care for dependents of men in the armed forces ("harmful to national defense").

**The Independent —**

FLORIDA: When asked to comment recently on the banning of Aldous Huxley's "Brave New World" and George Orwell's "1948" from Miami's school libraries, U. S. Commissioner of Education Lawrence G. Derthick said, "I've never heard of those books, and I don't think it would be prudent of me to discuss them."

**— ACLU OPEN FORUM**

# WHAT IS RELIGION?

DR. HAROLD SCOTT     Unitarian Minister

The question for today's discussion is from a letter which asks: Every Sunday you talk about religion, but does anyone know what religion is? The remainder of the letter also implies that the writer is skeptical of the claims of religion, and may even be of the opinion that there is no such thing as religion.

That is not my position, but I am not unsympathetic with the mood of this letter. I, too, have had my moments when I felt like exclaiming, "Religion is superstition" or "religion is an enslaver of men's minds" and the like. Now let me at once urge myself of any suspicion on the part of my hearers that I embrace, teach, or preach a system of salvation from hell to heaven after death, or that I am interested in defending any of the Christian theologies of the past.

I teach, in what I hope are non-technical terms, a scientific philosophy of religion. It is not an exact science, but it is a far better tool than the theological assumptions of the past. Philosophy of religion has as its function the critical examination of religion. Sometimes, a person writes me that I am tearing down religion. Good! If a fellow's religion is so feeble it cannot stand examination, it is not a good religion. It should be torn down, and a new start made in building a religion that will stand. Here in the United States, most people have a religion that became archaic a century ago with the publication of **Darwin's Origin of the species**.

I'd say in most modern churches there is almost no critical examination of the terms of religion. When you say religion, most people think of going to church, or that they ought to go to church or pay up their tithes or

church pledges. Few think of religion in connection with a learning process. It does not suggest to them reading, study, consultation, the search for truth. I think it is a tragedy that when anyone mentions religion most people do not think of examination of their religion for validity but think of something they have been told they ought to believe.

Most people's religion is credulity . . . just believing something. Oddly enough the blind acceptance of concepts, which even to the believer sound silly, is idealized as "having faith." Most Americans are religiously immature, even the intelligent are still in the play-pen stage of religion. Most people who have been faithful attendants for years in churches know very little and care little about the terms of religion. They have enjoyed their associations and received some comfort and inspiration, but it never occurred to them to examine their religion to see if it would stand. For instance, for years these people have heard in sermon after sermon the word "salvation," but have they ever inquired from what they are to be saved, to what they are to be saved and by what they are to be saved? Church-going, or church-supporting people are simply not interested in the critical examination of religion. The average member does not know much about theology, and is not much interested in it. He is sure there is a God, has heard there is a Trinity, knows he and his family are going to Heaven, and is sure there is a Hell for those with whom he disagrees.

The man who sent in this question is a skeptic. One good definition of religion is: religion is the search for truth. The best approach to the search for truth is skepticism. Skepticism should be the first article in the

creed of the student of religion. A sensible maxim is: "Prove all things; hold fast to that which is good."

Religion is not something you can put on or off like an overcoat. It is not believing something whether true or false. It is not a technique for escaping hell and getting into heaven, and it is neither a revelation nor a message from the gods to humans.

In the long process of biological evolution from the one-celled amoeba to the present complicated structure of man, man developed a religious capacity. Man's capacity for religion is native, natural and intrinsic. It is a part of him like the potential emotion of fear, love, hate and the like. One good definition of religion is, Man's emotional response to the totality of the universe. It is man's relation to whatever in his experience or imagination he regards as supreme. This natural emotional potential leads us to certain behaviors that we call religious behavior. It excites certain emotional states that we term religious. When men inquire into the nature of these behaviors and these states, we call this inquiry the science of religion. It is not an exact science but has thrown a great deal of light on man and the nature of religion.

When men define an exact set of beliefs this is termed theology. Most theologies are founded on speculation, imagination, the writings of ancient mistaken men and superstition. By superstition I mean acceptance of propositions that are contrary to evi-

Let me here remind you that the essence of dramatic tragedy is not happiness. It resides in the solemnity of the remorseless working of things. This inevitableness of Destiny can only be illustrated in terms of human life by incidents which in fact involve unhappiness. For it is only by them

dence. We endeavor to give religion rational foundations, and thus make theology into the science of religion.

The word religion means to bind together. We can take a hint from that and stop thinking and talking such nonsense as: "There is no salvation save through Jesus Christ;" that no Bible is of worth except "our Bible;" that no one is religious except he be a "Christian." These attitudes will destroy the bigotry and fanaticism that have attached themselves to Christian theology.

Remember this: theology is not religion though it deals with religion. You are religious whether you think so or not. The writer of this question is religious because he cannot help it. Religion is the search for self-realization and happiness, — for yourself and for the whole family of mankind. Happiness is achieved in terms of value, meaning and appreciation. Since these are involved in all your experiences, you are by nature religious.

If you want to build a science of religion, begin with the known . . . with man, his origin, development, nature, needs, and springs of action. Then inquire into the nature of man's environment, the planet on which he lives, then study man's social relations, asking always if they make for happiness as now constituted. When you are doing this, you are promoting the happiness of the human race. You are practicing the science of religion.

that the futility of escape can be made evident in the drama. This remorseless inevitableness is what pervades scientific thought. The laws of physics are the decrees of Fate.

**A. N. WHITEHEAD**

**Science and the Modern World**



# WHY YOU SHOULD BE A HUMANIST?

THOMAS L. CLARKE Humanist Minister

*An Open Letter to those who have left traditional religion but who have remained unaffiliated with modern religious Humanism.*

The breakdown of orthodox religion and the decline of our moral standards are alarming trends. Priests and ministers attribute this to man's "sinfulness." What has happened is that science has destroyed most religious superstitions, and thereby undermined the orthodox religions. Since theologians linked morality with superstition, the decline of superstition has caused a corresponding moral decadence. This process has left moral vacuums that must be filled.

These issues can be resolved by religious Humanism. It bases religion on scientific knowledge, and it is rationally dedicated to the enrichment of human life. It rejects superstition and supernaturalism, and links morals with knowledge. In so doing, religious Humanism strengthens and simplifies our most cherished moral values.

In the book, **Religion in the Post-War World**, by Willard L. Sperry, Editor, Harvard University Press, he states: "Outside formal organized churches there is a great body of persons who are idealists and loyal servants of their fellow men, but who find themselves intellectually unable to profess the traditional faith in God." An Anglican Bishop states that fifty percent of the intelligent people of the modern world are Humanists!" To meet the needs of this important, unaffiliated group, Humanist chapters and Fellowships are being formed in many localities. They welcome to membership persons who are in accord with principles of and wish to advance Humanism. Humanism encourages the mental attitude which

accepts the supremacy of reason. It aims at establishing a philosophy and ethics verifiable by experience. It is independent of all arbitrary assumptions or authority. Revelation, prayer, worship, ritual and other techniques of supernaturalism are discarded. The scientific approach, the cycle of which consists of controlled observation, experiment and verification, is the Humanist way.

The concept of a unified and predictable approach to life has always been achieved. Art, music, literature, philosophy, government and religion, each contains group, race, national or geographic bases. Scientists alone speak a common tongue. They proceed from the known to the unknown by controlled investigation which in turn is subjected to experimental verification. The scientific method is used throughout the world and its verified results are universally acceptable. In the few years of its existence, science has changed every aspect of our material and intellectual existence.

In contrast, the supernatural religions postulate a picture of the unknown based on the inadequate and naive concepts of primitive peoples. In fact, many times their dogmas are merely pronouncements of mentally unstable individuals. Their theologians have always tried to shape reality to their fanciful postulates without requiring verifications. They fall back on "faith" to buttress their assertions. The more orthodox devotees still invoke the "authority" of the church against the findings of science. However, their claims to "infallible authority" are becoming less acceptable. Their more liberal adherents accept scientific knowledge, and, though they might not realize it, they are adopting religious Humanism.

Humanism is free from theological limitations. It is in harmony with the new knowledge of the sciences; indeed, it applies the scientific method to religion. It is the only religion through which world-wide religious unity can be achieved without requiring religious uniformity. Small wonder then, "that fifty percent of the intelligent people of the modern world are Humanists." If present trends continue, most of the others will also become Humanists.

We of the Humanist point of view who see in man and nature the workings of natural, not supernatural forces, should not remain isolated. We should join with our fellow Hu-

manists and with all religious liberals. To remain inactive and isolated is to shirk our responsibility. We must not allow a minority of people to direct the younger generation along the crooked paths of superstition by teaching them pre-scientific ideologies.

Association with the Humanist cause will furnish you with an avenue for service on the side of intelligence, reason and progress against myth, superstition and ignorance. We will be most happy to hear from you. Your questions and suggestions will be welcome and appreciated. We know your alliance with us will prove mutually enjoyable.

## GENERAL MEDARIS ATTACKS THE MISSILE RACKET

"In my considered opinion, the combination of atomic striking power represented by the Strategic Air Command and other elements of the retaliatory capability satisfies a reasonable counter-strike requirement. Given any means by which 50 to 100 megatons of atomic destruction can be placed on the territory of a potential enemy it is obvious that the potential damage is so severe that he cannot afford to pay the price. Beyond that reasonable amount of assurance, and perhaps with even less, there is no further justification for continuing to pile up relatively useless destructive force . . .

Three separate ICBM systems are simply too many. By what logic we continue to pursue two more beyond one already having operational capability, I do not understand. It appears that the fear engendered by the rattling of Soviet rockets has destroyed prudent judgment, for it is exclusively in this area of massive retaliation that such expensive duplication is permitted to exist. A prominent Senator recently estimated that our present stockpile of atomic weapons represented the equivalent of 10 tons of TNT for every man, woman and child on earth. We seem to be preparing not for retaliation but for obliteration.

Those who play the numbers racket by advocating more and more ICBMs without regard to the limited nature of the requirement, and with an apparent total disregard of the cost in time, labor, material and money, I believe are rendering a disservice to the nation." (Emphasis added)

MAJ. GEN. J. B. MEDARIS (Ret.)  
before the AFL-CIO, April 20.



# MEMBERSHIP and SUBSCRIPTION INVITATION

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# IDEALS TO LIVE BY

*"If there is righteousness in the heart,  
there will be beauty in the character.*

*If there be beauty in the character,  
there will be harmony in the family home.*

*If there is harmony in the home,  
there will be order in the nation.*

*When there is order in the nation, there will be  
peace in the world!*

An Old Chinese Proverb  
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